

A godly Confession and Protestacion
of the christian faith, made and
set forth by Iohn Hooper, where-
in is declared what a christia
manne is bound to beleue
of God, hys Kyng, his
neighbour, and hym
selfe.

The herte beleueth to iu-
stice, confession by the
mouth is to salua-
tion. Roma. x.

Imprinted at London
by Iohn Day dwelling
ouer Alders gate.

*Eum privilegio ad imprimendum
solum. Per septennium.*

1800

THE

OF

THE

THE

THE

THE

THE

THE

THE

THE

THE

THE

THE

THE

THE

THE

THE

To the Most vertuous
 & myghtye Prince Edwarde & his
 our mooste redoubted Souerayne Lorde,
 Kyng of Englande, Fraunce, and Ierland
 defendoure of the fayth, and in yearth nexte
 and immediatlye vnder God, the supreme
 heade of the churches of England and Ier-
 land: And also vnto the most wise, godly, and
 honourable Lordes of hys hyghnes priuie
 Counsell, and vnto the rest of the most wyse
 godly and learned assembled of all the hono-
 rables, and other appoynted to be of hys
 Maiesties most hyghe and godlye Courte of
 Parliament, Ihon Hooper hys mooste hum-
 ble, louynge, and obediēte Subiecte, wysh-
 eth all grace and peace from God, with
 long, godly, and moost prosperous
 raygne ouer vs in all godly
 knowledge, honoure,
 health, and perpe-
 tual felicitie.



The wyse man Ci-
 cero (mooste gracious
 and myghty Prince)
 sayeth, that he doeth
 not onelye wronge
 that by violence op-
 presseth wrongefully
 another mā, but also he & defedeth not
 (if it lye in hys power) the wrongs offer-

A.ii.

red

Offici. lib. 4

The Epistle

ted, and is no lesse faultye then though
he hadde forsaken parentes, fryndes, or
countrye. The same doctryne practised
he in defence and propulsyng þe iniuries
and wronges accepted wrongfull against
Cicero by the fryndes of Clodius as it
appeareth by his eloquent and facun-
dious oracyon made for that purpose in
the senate of Rome. The same kynde of
iniuries, other godly mē in the scriptu-
res of God, haue alwayes accordyng to
the lawe eschued: for it is wyrtten: yf a
manne se his neyghbours Ass fal under
hyr burthen, or his Oxe to go astraye,
his neyghboure is bounde to helpe the
bothe: The Ass from burthen, and the
Oxe from his straying. The same prac-
tised Abraham: when he perceyued his
neuewe Lot oppressed with the war-
res of the Infideles, propulsed, and re-
uēged the iniuries, and set his neuewe
at large and libertye: Euen so bee there
two sortes of people, that two sundry
wayes do iniuries and wronges vnto
the soule and conscience of men. The
one of them, by force or subtiltie defrau-
deth them from the truth and perfec-
tion of Goddes wordes, as hereticall
and superstitious ministers: The other
at suche tyme as they should wryth
prayers

Exod. xxiij.

Gen. xxiij.

The Epistle

prayer, diligence, and preachynge, des-
 sende the people of God from suche ini-
 urtes, and wronges are negligent or
 dumme. The whych kynde of iniury,
 doubtes the Lorde God almyghtye
 wyl at length greuouly reuege. There-
 fore, agaynst this kynde of iniurye, he **Ezechl. lxx.**
 spake vnto the Prophete Ezechyell: **xxxiii.**
 If I purpose to sende a plague vpon
 the people, and thou gyue them not
 warnynge thereof, I will requyre their
 bloude at thy hande. The same sayde **Ihon. xxi.**
 he vnto Saynt Peter. Feede my lam- **Marks. xvi.**
 bes, feede my sheepe. And vnto all the
 Apostles, he sayde: make ye all Genty-
 les my dysciples. And saynt Paule
 fearyng to fall in the daunger of the
 second kynde of doyng wrong, in sauing
 the wronges of false religion from the **i. Cor. ix.**
 church of Christ, sayde: woo be vnto me,
 yf I preach not. **Rom. xvi.**

Upon the consideration of the pre-
 mysles, seying all thinges be written for
 our doctryne, I haue thought it good, to
 write & set furth this Confession, & protec-
 tion of my faith: submitting my selfe
 and my faith also mooste humbly to be
 iudged by your Maiestie, your most ho-
 norable Counsel, with the godly assem-
 blance of your maiesties moost hyghe

A. lxx.

Courte

The Epistle

Courte of Parliamente, accorbynge to the woorde of god. That by thys meanes, I may auoyde the payne, and danger dewe vnto all them that neglecte, or omitt the iniuries and wronges that maye happen and chaunce by sinister reporte, and false flander of goddes worde, to the conscience of any of your Maiestyes Subiectes. For I am credibly informed that many false, and erroneous opinions is entred into theyr heades of me. (God forgeue them that hath bene the occasion therof) If anye waye these iniuries and dangerous flanders maye beholpe, I thynke thys to be the waye, to offer moost humble my selfe and my sayeth to be known, and iudged by your Maiesty, after the worde of God. I protest before God, and your Maiesty, I wyte not thys confession for any Appology or defence to contende, or strue wyth any man, in anye matter, nor for anye priuate affection, or dyspleasure I beare vnto anye man lyuyng, or for anye inordinate or perciall loue vnto my selfe: but for the cause, and to the same ende, before rehearsed.

Lyke wyse for thre other great causes, that shall folowe. The one toucheth God, the other your Maiesty, the third
your

The Epistle.

your louynge subiectes. As concernyng
God, seynge boeth hys Maiestye myne
owne conscience, & my auditoꝝ know
that I haue nether in doctryne, nether
in maners, taught no other thyng then
I receyued of the Patriarches, Pro-
phetes, and the Apostles, it were not
onely synne, but also the verye parte of
a myscreante, to deny or betraye the in-
nocency of that doctryne, or to be a sha-
med to stand to the defence therof, seing
all godlye men haue esteemed moze the
true word of God, then theyꝝ owne mor-
tall liues. The seconde cause, that tou-
cherh your Magestie, and your mooste
honorable Counsel, is because vpon cre-
dyte, and good opinion, and partlye by
experience that your maiestye had both
of my true faith and godli zeale, appoin-
ted me (among other of your preachers)
though moost vnworthye, to teach your
subiectes their dutye to God and man.
What true subiecte can hear and vnder-
stand such vntreue brutes of those that a
Kynge's maiestie shall appoynt to prech
and would not be glade both for Gods
sake and his kings, to remoue such vn-
godlye brutes, if he canne, for the peace
and quietnes of their subiectes. As for
the cause that toucheth the people, it is

Mathew. 23.
Mark. viii.
Luke. xii.

A.iiii. no

The Epistle.

Matt. vi.

Galath. b. i.
Jacob. b.

Josu. xxi.

no lesse worthy then eternall damnaciō.
In case he be worthy of iudgement, and
in daunge r. of hell fyre that is angry
with his brother, and calleth hym sole:
how much more, yf he call hys brother
hereticke and a denyer of God? If the
fyrst be worthy hell fyre, much more the
last. Therefore least my brother shoulde
dye and then receyue condigne reward,
dew for a slaunderer, what it lyeth in
me, I do by this Protestacion of my
sayth, call hym to repentance. And in
case any man stand in doubt of myne o-
pinion and meanyng in religion, let
him not damne me before tyme, but vse
the meanes with me that the .x. Tribes
of Israel vsed with the Trybe of Rubē,
Gad, and halfe the trybe of Manasses,
that buylt at their returne to their pos-
sessions, an aulter vpon the borders of
Iordane: the whyche fact was lyke to
haue iugendred great warres. But it
was stayed by the meanes of consulta-
cion, and communicaciō had with those
that buylded it: and their myndes
knowne, the dissention was ended and
appeased. Euen so I wold desyre my
chrysten countrey men to vse me (for I
haue buylt no aulters of ydolatry) yf
they be in doubt of me in any thing, and
not

Ihon Hoopers sayth,
not to kyll by bearslay, neyther before
they haue heard me speake. Thus I
pray God, both they & I may serch
alwayes to lyue in hys feate, to
obeye oure Kynge, and to be
profitable, and true mem=
bers of this Realme of
Englande. So be it.

The. xx. daye of
December,
in the
yere of our Lorde
God. a. m. d.
and fiftye.
(.?..)

The Cōfessiō and pro- testacion of John Hoo- pers faith.

i.



Beleue accordyng
to the holi scripture
to be thynges with
oute tyme, & befoze
tyme. Also to be

thyngs with time, & made in time.
The thyng wythoute and befoze
tyme, is God only and soly. iii. in
diuersitye of persons, and one in
essence and equaltye of the god-
head. The father, the sonne, and
tholy gost. Not. iii. Gods, but one
god: Thynges wyth tyme, and in
time, be al thynges that euer was,
now is oz ever shall be created in
heauen oz in perth, vntyll the day
of the last general iudgement, whē
as both body & soule shall begyn
together (for the soule euer liueth)
immortalitie and ioyes wythoute
time

Math. iii.
and. xxviii.
zaccary. iii.

Genesis .i.

Thon Hoopers sayth.

tyme, of suche as be ordayned by Matt. xxv.
god to eternall saluacyon, and of John. ix.
such as be appoynted and haue de
serued it, to eternal damnacyon, to
begyn eternall paynes, & so to en-
dure without tyme.

I beleue the sprytes both good if.
and bad, and lykewyse the soules Jude. i.
of mē, and women, created by god ii. Bar. ii. .9
to be immortal, and from their cre- Luke. xvi.
aciō to liue for euer & neuer to die. Matt. xxv.

I beleue all thynges created by Gen. i.
God as concernyng their creacion
to be perfecte and good: wythoute
hatred, displeasure, grudge, contu-
macye, rebellyon, dysobedyence or
pride against their maker.

I beleue that thynges created iii.
by God parte of theym by grace
and gods fauoure, hath and euer
shall perseuer and continue in the Collo. i.
perfeccion, and excellencie of their
creacion,

The Confession of
creation as the spiritites or angels
les that neuer felle, nor hereafter
shall falle, throughe the meanes
of Chryste.

liii.

Luke. xvi.

I beleue that part of these crea-
tures whiche God made in theyr
perfeccion, nowe to be subiect, part
of them to immortall paines, part
to mortal paynes, part vnto both:

Roma. viii

Wach. vii.

as the deuyl, and man, that fell in
to this ruin, and perdition of them
selues, althoughe dyuers wayes:

Gen. iii.

Iohn. vii.

The deuil by pryde, and Arro-
gancy, whyles he would be like vnto
God, Man by ignoraunce and
by craft of the deuyl deceiued, and
not by anye imperfeccon of gods
part in thair creation, nor by any
force, compulsion or violence of
gods part, that compelled theym
to euell.

zach. i.

For I beleue God to be the au-
thor

John Hoopers sayth.

thoꝝ of lyfe, and saluacion, and the
wyll of the deuill and of man, to be
the occasyon of bothe theyꝝ losse.

Jo. iiii. 11.
Rom. xv.
Iaco. i.

I beleue all the people of the
worlde to be eyther the people of
God, eyther the people of the De-
uill. The people of God, be those
that with hearte and mind know,
worshyppe, honoure, prayse, and
laude God after the Doctrine of
the Prophetes and Apostles.

Jo. viii. 12.

Eph. ii.

The people of the Diuel be those
that thynke they worship, honour,
reuerence, feare, laud, or praise God,
any other wayes, belydes, or con-
trary to the doctryne of the Pro-
phetes, and Apostles.

Roma. i.

I beleue that this people of god
which be the verie true churche of

God, to haue a certayne doctryne
neuer was, is, or hereafter shall
be violated by tyme, or anye mans
authoritie

Math. xvi.
Eph. ii.
psa. xix, cxix.

The Confession of

Isal. xlix. authoritie. Thys doctryne onelye
and solye, is comprehended in the
sacred, and holy Byble.

John. v.
I. Timo. iii. **Isal. xix.** **Deute. vi.**
Exod. xx. **John. v.**
I. Corin. ii. **De. xxxi.**
Isai. xlii. And I beleue, this doctrine of
Fatherynkes, and prophetes to be
sufficient, and absolutely perfecte,
to instruct me, and al tholy church
of our duties toward god, and to-
ward our neiboures. Of god it tea-
cheth, that he is but one, almighty,
maker of al thynges, merciful, iust
and al thynges that good is. And
seyng we knowe nothyng of god,
nor can iudge nothyng of God,
as touching our saluacion, but af-
ter his worde, we muste iudge of
hym as we be taughte therein, as
well of hys dyuine nature, as of
the diuysion of the persons in the
deuine essence: so that we be com-
pelled by thauthoritie of goddes
word, to cofes the plurality of per-
sons

Thon Hoopers sayth.

Sons, the father, the Sonne, and
the holy goste, in the vnitie of one
Deuine godhead and essence.

1. Cor. viii
Ephesi. iiii
Math. iii.
and. xxviii.
viii.

I beleue as touching the father of
heauen as much as holy scripture
teacheth vs to beleue, and is sette
forth by partes in the.iii. Credes,
the Crede cōmonly called the Apo-
stles Crede, where as we say:

ix.

I beleue in God the Father al-
myghtye maker of heauen and of
earth, and so forth, wyth all suche
thynges as the crede of Nece bele-
ueth, and after the faith and Crede
of Athanasys, in thys behalfe. x.

I beleue, the second personne in
Trinite, to be one god wyth the
Father in godhead, and diuers in
persō. I beleue hym to be the very
substaunce, image, and figure of
god, without beginning or ending
with al other properties and con-
ditions that the hollye scripture

Col. i.
Hebr. i.

of

Ihon Hoopers Farthe.
of god, or the decre, or doctryne of
anye of the thre former credes
affyrme.

I beleue that the merce of the
xi. father, the sonne, and the holy gost
pitied, and had compassion vpon
Adam the lost man, and was pro-
uoked to ordeine the sonne of god
seconde personne in Trinitie, to de-
bate and humble him selfe vnto
the nature of man, and also to
become man to redeme & saue the
lost man. For euen as he was by
eternall malice and crafte of the
deuyll, broughte to confusion, to
sonne, and so to death bothe of bo-
dy and soule, nothyng haupnge
in hym selfe as touching his fyrst
creatyon that prouoked, styrted,
entyled or allured hym to euil:
Euen so after hys fall was there
nothing in him, or euer after could
be

Ge. iii. xli.
xv.

Ephesi. i.
Colo. i. 7. ii.
Roma. v.

Gene iii.
Roma. v.

Roma. iiii.
and. xv.

The Confession of

be in hys posteritye, that myght
or maye allewe, to prouoke hym
or anye of hys posteritye, to the
meanes or healpe of hys or theyr
saluacion. But euen as he was
losse by malice, and deceyte of the
Deuyll: so is he and s^c shall al his
posteritye be saued by the mercye,
and merites of Christe. The deuill
and Adamis wyll, wrought synne
and death: Goddes mercye, and
Christe hys merites, wroughte
grace, and lyfe. The wyl of Eue
and Adame strayinge, and wan-
deringe abrode vpon the fruite,
an obiecte, and matter forbydden
of God, that they shoulde not eat
of, brought them into death:

Jesus Christe the seede of the wo-
man applyinge bothe bodye and
soule to the obedience of God, de-
serued lyfe, As it is in the Scrip-
tures

B. i.

tures

John Hoopers sayeth.

tures, and in the seconde parte of
the common crede.

xii. I beleue in Iesus Christ, hye
onelye sonne oure Lorde, whyche
was conceiued by the holy ghost,
borne of the vyrgynne Marye,
suffered vnder Poncius Pilate,
he was crucified, dead, and bury-
ed, he descended into hell, and the
thirde daye he arose agayne from
death vnto lyfe and ascended in-
to heauen, and there sitteth on the
ryghte hande of God the father
almightye. And from thence he
shal come to iudge both y quicke
and the deade.

xiii. I beleue that by this meanes,
and no other, the synnes of bele-
uers to be forgiven wythoute
the merites and deservyns of A-
dams posteritie. By Adam synne
came into the world, and by sinne
death

The Confession of

Death: Euen so wythout al meri-
tes, respectes, and worthynes of
Adam, eyther of any of his poste-
rity, by Iesus Christ, came remis-
sion of sinne and life euerlasting. Ihon. vi. xlii.
Rom. v.
Ehe. i. ii.
Heb. ii. ix. &
Colo. i. ii.
And euen as I beleue steadfastly, synne & death by this meanes to
be ouercome & destroyed, and e-
uerlastyng life to folowe it: so be-
leue I the sonne of god to be per-
fecte god & man, accordinge to þ
scriptures, and do condemne the
heresies of Ariā and Marciā,
with their complices & adherētes
that wyckedlye beleued the cōtra-
ry. And as I confesse & beleue the
meanes of our saluaciō to be only
Christ, so I condēne þ Pelagiā &
al such other, as beleued & taught
þ they could by their own powers
strēgth & wil, worke their own sal-
uacion: which false opiniō concul-
B. ii. cateth

John Hoopers sayeth.

cateth, frustrateth, flaundereth,
condemneth, and blasphemeth all
the deseruyngs of Christ. There-
fore the Pelagiane is called wor-
thely the enemye of grace.

xlii. Farther I beleue that the
grace of God, deserued by the pas-
sion of Christ, doth not onely, fre-
ly, and wpythout all merites of mā
begyn, teach, and prouoke manne
to beleue the promises of god, and
so to begyn to woork the wpyll of
God: but I beleue also, al the wor-
kes, merites, deseruynges, do-
ynges, and obedience of man to-
wardes God, althoughe they bee
done by the spirite of God, in the
grace of GOD, yet beyng thus
done, be of no validitpe, worthy-
ned, nor merite before god, excepte
god by mercie and grace, recompt
them worthy for the wourthy-
nes

Luke. xvi.
Rom. xiii

The Confessyon of
his and merites of Iesus Chyſt
that died vnder Poncyus Pyla-
tus: so that I beleue grace, not on-
ly to be the begynner of all good
wozkes but that all good wozkes
done by mā in theyr greatest per-
feccion, haue neade, and wanteth
grace to pardō theyr imperfecciō.

I beleue in the hoolye ghoſte ^{xliii.}
equalle god wyth the father, and
the sonne, and procedynge from
theym boothe: by whose vertue,
strength, and operacion, the Ca-
tholyke church is preserued from ^{Mathe. iii}
all errozes, and false doctrynes, ^{and. xviij.}
and teacheth the communion of ^{Acte. ii.}
Saynctes in all trueth and vert- ^{i. Corinc. xii}
tye: the whyche hooly spirite shall ^{Ephe. ii. iij.}
neuer forsake the holpe churche ^{Ion. xliii}
whyche is Chyſte hys mysticall ^{Galath. iii}
body. ^{Joel. ii,}
^{ps.}

I beleue that thys holy spi-
rite

B.iii.

John Hoopers Faith.

rite worketh the remissyō of sinne,
resurreccō of the fleshe, and euer-
lastyng lyfe, accordyng to the
holy scripture.

This is my fayth and doctrine
concernynge the Godhed and dy-
uersitye of persons in the holy
Trinitie: and also of the two na-
tures in Christ, hys Godhed, and
manhed, Abhoryng, & detestynge
þ heresies of Samosatenes, Ariā,
Nestor, Eutiches, who wer condē-
ned by godly counceles, Neece, Cō-
stātinople, Ephesin, Calchedoni,
and other. I detest & abhorre the
Maritian & Maniche, n̄ sayneth to
be two gods, & both eternall: one
good, & the other euyl, alwayes at
debate among thē selfs. I detest
& abor the monstrous doctrine
of the Valentines, & so generally
of al those that haue denyed to be
any

The Confession of

any god, or wold haue many gods.
Also all those I detest that haue
erred and maintaine their erroure
in any thyng conceyning the
essence of God, or denyed the plu-
rality of persons, as of the father,
the sonne, and the holye goost.

This is the fayth of gods spī-
rite, in my conscience, whiche I
haue lerned in his word, and haue
sayethfullye, and relygiously
preached, and taughte the same
in al my sermons, as I wil be iud-
ged by myne audytor. Also the
same doctrine I haue furthred &
set forth in all my booke and wri-
tings, though sum Calumniators
and sclaunders would gladlye
make the poore people beleue the
cōtrary. But I do decline and ap-
peale from suche vncharitable
spirites, vnto y^e charitable reader.

B.iii. and

John Hoopers Parv.

and loupnge herte of all theym,
that be indued wpth goddes ho-
lye spirite: for they wyl not con-
strayne, nor force letter, syllable,
woorde, or sentence, contrarie to
the mynde of the speaker, and wri-
ter, but wyl iudge, and searche for
iudgement, in the processes and cir-
cumstances of the writer, & content
theym selues wpth the wryters
mynde, rather than to bypunge
theyr affeccion and corrupte min-
des, so make theyr owne imagina-
cions and fantasies another man-
nes doctryne, as the Arrian, Pe-
lagian, Anabaptyste, Papyst, and
other do, and haue done, bringing
corrupte myndes to the lesson and
readyng of Chrystes testament,
and woulde that theyr false He-
resyes, and vnttrue imaginacions
shoulde be Chryste hys doctryne.

Se

The Confession of

Seynge both goddes lawes, and
mannes lawes suffereth), and ge-
ueth lybertie to euerie man in a
cause of religion to be interpreta-
ter of his owne words, it were con-
trary to iustice, to put anye man
from it. For if the auctoz may not
be the interpreter of hys owne
mynde, what woulde not malice,
enuye, spite, and dysdayne gather
of woordes mooste truelye and
faythfully ment and written? And
seynge charyte and the lawes of
this realme as it appeareth in an
acte of parlyamente made in the
fyrst yere of the reigne of our So-
ueraigne Lord kynge Edward
the sixte, geueth lybertie, and ly-
cense to hym that shalbe accused
for a matter of Relygion, vpon
malice, euill will, hatred, disdaine,
or by made and suborned recordes
to

John Hoopers sayth

to repel and conuicte al suche false
recozdes, and their accusers by o-
ther faithful and indifferent Re-
cozdes.

The whiche acte of parliament
God forbidde shoulde be denyed
to any of the kynges Maiesties
preachers : for yf the testimonpe
of their audientes, shall not quite
theim from despite and calumnia-
cyon of malicypous, and vncha-
ritable men, they shall not long
preache the truth.

For ether the papistes wil accuse
theym, bpcause they wythe the
pope and all monumentes of pa-
pistry to be taken out of the way:
Ether the carnall gospellar, that
cannot abyde to heare his faultes,
and carnall lyfe rebuked.

And

The Confession of

And I thynke yf the kyniges
magestie, and hys moost honora-
ble counsell pzeare not the soner
a bydle and correction for synne,
the true preacher of God, hereafter
shall be moze persecuted for re-
prehending of synne and vngod-
lye lyfe, then euer yet hyther vnto
he hath bene persecuted by the
papistes.

Thus I haue declared my faith
and belefe towardes God, accor-
dyng to the Scriptures, in the
whych I trust to contynue vn-
till deth ende this miserable and
wretched lyfe.

Nowe I wpll declare also the
same towardes the churche of
Christe, what I beleue of the ma-
gistrates, y ministers of the word,
and the people I dwel wpthall.

And

John Hoopers sayth

And of these thynges I wil speke
accoordynge to the doctrine of the
Prophetes and Apostles. For
manye tymes as well heretofore,
as in our daies, haue bene super-
stitious Hypocrites, and phanta-
sticall spirites, that haue neglec-
ted, and condemned the offyce of
maiestrates, iudgementes, lawes
punyshmentes of euyl, lawfull do-
minion, rule, lawfull warres, and
such like without whiche a com-
mon wealthe maye not endure.
They haue condemned also the mi-
nistry, and ministers of Christes
church, and as for christian socie-
tye and charitable loue, they con-
found. They vse the ministerye of
the churche so that it is out of all
estimacyon, supposynge them sel-
ues to be of such perfectyon, that
they nede neyther the ministry of
the

The Confession of
the worde, neyther vse of Chyriste
hys holpe sacramentes, Baptys-
me, and the supper of the Lorde.

And the other they vse wyth
suche deuelysh dysorder, that they
woulde by a lawe make theyres
theyr neyghbours, and their
neyghbours theyres, confoun-
dunge all pꝛopꝛyete and domini-
on of gooddes. Before oure tyme
the furpe, and damnable heresye
of Marcyan and the Manyches
agaynste the magystrates, trou-
bled manye a ycare daungerous-
lye boothe Asia, and Affrica.
And not yet foute hundred
yeres sythe agone, a sorte of peo-
ple called flagelliferi dyd the
same.

And nowe in oure tyme to the
greate trouble and vnquietnes
of manye common wealthes in
Europe

John Hoopers sayth.

Europe, the Anabaptistes hath
resuscitated, and reupued the same
errours.

Whych is an argument and toke
of the deuyls great indignacion
agaynst cyuill policy and order:
for he knoweth where suche errors
and false doctrines of politicall
orders be planted, two great evils
necessarily must nedes folowe: the
one is sedicio, that bryngeth mur-
ders, bloudshedding and dispa-
cyons of realmes: the other is
blasphemy against Christes pre-
cious bloud. For these sectes thike
they be able to saue theym selues,
of and by them selues.

Farther wheras the magistra-
tes be cumbred wyth those daun-
gerous sorte of people, the Deuil
knoweth they shall haue no lea-
ser

The Confession of

ser at wyl to take some order by
goddes worde, to oppresse suche
false doctryne.

But thus we bee taughte oute
of the scripture, that euen as man
is ordeined to the order, chaunge
and alteracion of tyme, as the or-
der of the yere appoynteth nowe
to be subiect vnto summer nowe
vnto wynter, nowe to the springe,
and nowe too the falle: so hathe
God ordeyned, and commaunded
man to be obedyent to polycyes,
and orders whersoever he be, so
they be not repugnaunte nor con-
trary to the worde of God: As
Ioseph in hys herte, boze abrode
whersoever he wete the true know-
ledge and inuocacion of God, also
of Christe to come, yet outward-
lye

John Hoopers sayth.

Daniel. iiii

Roma. xii
Exod. xxii

lye in courtes, iudgementes, con-
tractes, and in possession of good
des he vsed the lawe of the Egip-
tians: euen so dyd Daniel in Ba-
bylon. There is no moze to be ta-
ken hede of, in lawes and cyulle
policies, but to se the lawe repugn
not the lawe of God: and that the
lawe makers and those to whome
the execucion of the lawe is com-
mended vnto, haue a speciall and
singular eye vnto the effecte and
the meanyng of the lawe, wherfoze
it was made a lawe: the whyche
saynte Paule wouderfullye ex-
hortethe people to vnderstande,
sayinge of the lawe, and magyst-
rates: lette them be a feare and ter-
roure to the euill doers, and a
praysse, and commendacyon to
the well doers. Neyther forceth
it, though the fourme and maner
of

The Confession of
of lawes, of iudgements, of paine
and punyshementes, be not lyke
in all places, as the lawes of feu-
deries be not lyke in Italy, En-
glād, Frāce, Spain nor Germa-
nye. Yet should euery nacyon be
subiect vnto y^e lawes of his owne
realme, and cytyll policie: and in
this doyng, he shall offend God
nomore, then the Englyshmē, that
haue longer dayes in the somer,
shorter dayes in the wynter: then
those that dwel nere to the south.
Dr. C. Paule that had lōger dayes
at the Solsticiū and pitch of the
sunne in Macedon, then Christ
had at Ierusalem. But euen as
we be content wyth our measure
length of day and night & others
be contented wyth theirs: so must
both they & we submyt ourselues,
and be contēted with the measure

C. i. and

John Hoopers sayth.

and order of oure owne lawes. I
do therfore bewayle and lamente,
that the preachers in the churche,
and scholemaysters in their scho-
les, the houlholder in hys house-
houlde, do knowe no better what
the dignity and honoure of a cy-
uill pollicy is: by whom it is or-
dayned, and by whom it is prefer-
ued, how dangerous and damna-
ble a thyng it is befoze god and
man, to trouble and dysquiet it
by anye furoure and madnes of
opynyon, as the Marcion, Mani-
ches, and Anabaptystes do. I se
and knowe by experience, muche
trouble and daunger to ryse a-
monge the vnlearned and vngod-
lye people, by ignorauncye: for
when they se suche deformatyes,
and confusjōs rise and chaūce, as
we se many times to hapē in king

dom: is

The Confession of

Dōs, cortes, iudicials, laws, gouernours that moze than p̄uate p̄ofyte, and singular p̄te, then the p̄ofitte of the whole common wealthe, and indyfference of all men, and al causes indyfferentlye: they suppose verelye - (for lacke of knowledge in goddes worde) that all orders, pollycies, kingdomes, and domynyons, be no nother thyng, then cruel Tyrannye and oppreſſyon of the poore: And also to haue theyr begynnynge, and originall eyther of the Deuyll, or of pryde, & couetousnes of mē. This Rom. xiii. same euyl vpon the same occasyon of ignorance, caused naturall wylse menne muche to be troubled and vexed about the consyderacyons of kingdomes, pollycies, Rules, and domynyons: because they perceyued, all kyngedomes too be

C. li. subies

The Confession of
subiect vnto troubles and altera-
tions: and not only that, but they
perceyued ryght well, no kynge-
dome to be perpetuall, not for e-
uer. And in dede, whoso beholdeth
the beginning, the contynuaunce
and end of the Emprye of Rome,
shal se right wel, theyr imaginaci-
ons to be no vayne thynges.

Howe much of hyr owne bloud
and of straungers bloude dyd
Rome shadde, before she came to
the regnmente and rule of all the
worlde: When she was aspyred
thereunto, and was a feare to all
the worlde, howe muche bloude of
her owne shedde she, by cruyle
warres and contencyons, the ge-
stes and wyttynghes that mency-
oneth of Sylla, Marius, Corn-
elia, Cesar, Pompeius, Brutus,
Antonius, August, and other de-
clarcth

John Hopers sayth.

clareth. Thus whan the Lorde
God woulde take from Rome,
for her synnes, the domynyon of
the worlde, he sente the Gothes,
Vandales, Hungs, Arabyes, and
Turkes: that wasted not onelye
Italy but also Egypte, Afrhica,
and Asya, and so broughte the
Emppre of Rome to noughte. As
manye tymes as I reade and
marcke thys hystoꝛye and other
lyke, it causeth me to looke vpon
many euil Englishe men as Sci-
pio looked vpon the greate cite of
Carthage whils it was a burning
sayinge wyth a lamentable voyce:
the inconstauncye of fortune in
humayne thynges is to be lamen-
ted. Whycher voyce sprange vpon
this occasiō that Carthage being
a city of grete renoume, & dominio
was now beco a pray vnto y^e fire,

E.iii. and

Ihon Hoopers sayth.

and deuoltes as wysdom alwayes
doth, the considetacion of present
euels, vnto other yet floryshynge
inhault, & prosperous felicitie : &
declared as a mā seing before the
ruine and fal of thinges that stode,
destinated the fal of Rome to cum
that shuld perish by like plague.
Euen so, when I beholde the euell
pestiferous affected mindes of en-
glish men, and perpend and way
þ frutes of suche corrupt mindes,
contempte hatred, grudge and
malpce, agaynst their kyng, ma-
gistrates, laws, orders & pollicies,
doubtles I can not other think,
but these mē as much as is in thē
conspire and work the distrucciō
of this realme. For it cā no other
wyse be, but as contēpt of godlye
lawes, & sedicion amōge þ people,
and subiectes of what degree so
euer

John Hopers sayth.

euery they be, haue wroughte the
destruccion of other realmes: so
must it & can no other wyle do, vn-
to this realme. But what realme
or kyngdom soeuer wyl auoyde
these euyls, let the improuyde the
word of God to be truely and di-
ligently preached, & taught vnto
the subiects and members thereof.
The lacke of it is the chiefe cause
of sedicio & trouble, as Salomon
sayeth: Wher Prophecie wāteth,
the people are discipated. Wher-
fore I cāne not a lytle wōder at y
opinio & doctrine of such as late a
Sermon once in a weke, in a mo-
neth, or a in quarter of a yere, is
suffioient for the people. Truly it
is inturiously & euil spokē against
y glory of god, and saluacio of the
people. But seyng they wyl not
be in y whol as good vnto god as

The chiefe
remedy a-
gainst se-
dicion.

C.iii. before

Albon Hoopers sayth.

before thei haue be vnto the deuill,
neyther so glad to remoue false
doctryne from the people, and to
continue thein in the true: where
as they did before occupy y^e mooste
part of the fornone, the mooste part
of the afternone, yea and a great
part of the nyght, to kepe the esti-
macion and continuance of dan-
gerous and bayn supersticions,
wer it muche nowe to occupy one
hout in the mornynge, and another
houre towardes night, to occupie
the people wyth true and earnest
prayer vnto God in Chrystes
bloud, and in preachynge the true
doctrine of Chryst, that thei might
know and continue in the true re-
ligion, and faythfull confidence of
Chryst Iesu:

Exercise, and dyligēce bringeth
credit vnto religion, whether it be
true

The Confession of
true or false. For it neuer taketh
place, nor rote in þe people without
dyligence, as it is to be perceyued
by the actes, and testes, done in the
tyme of Jeroboam, and Roboam
the kynges of Israel, and Iuda.
What brought the Masse and al
other Idolatry into estimaciō, but
daylye preaching & sayng therof,
with such laud and prayse as eue-
ry old wyfe knewe what a masse
was worthe.

Fyftene Masses in a church
dayly were not to manye for the
Priestes of Baall, and shuld one
sermon euery daye be to much for
a godly Bishoppe and Euange-
lical preacher. I wonder howe it
maye be to muche opened, and de-
clared vnto the people. If any mā
saye, labour is left and mēes bu-
sines lyeth vndon by that mēes:
Suetly

The Confession of

Surely it is vngodly spokē, for those that were the people in hand of suche thinges, knoweth righte wel that there was nether labourers, cares, nedes, necessitie nor any thynges els, that heretofore coulde kepe thē from hearyng of Masse, though it had bene sayde at.iiii.a clocke in the moornyng. Therefore as far as I se, people were cōtēted to lose more labour, and spend more tyme thē to go to the Deuyll, then now to come to God: but my sayth is that both Master & seruaunt, shal find vantage, the gaine therby at the yeres end, though they heare moornyng Sermon and moornyng prayers euery day of y^e weke. Nor by this meanes they shoulde learne, not only to know God, but also their magistrates, and to put differēce betwene

The Confession of

betwene the office, and the person that is in office, & betwene the office and the troubles necessarily annexed vnto the office: which bringeth not onely knowledge of office & officer, but also honour & reuerence vnto them both, as **S. Paule** & loued the polycy, laws, order, & wisdom of the Romaines, yet disliked verie muche the vice & naughtines of Nero, vnto whom he submitted & willingly brought into seruitude both his body and goodes, and rebelled not though Nero was a noughty Emprour, for his office sake, which was the ordynance of god.

So dyd **Elyas** loue the state, honour, & dignitie of the kynges of **Israell**: yet tested, and felt foull oute wyth the fautes of **Hachab**.

The

The Confession of

The same doctryne teacheth saint
Peter vnto all seruauntes, com-
maundyng the to obey their may-
sters, though they be euyl, hauing
a respect to the place they be in,
which is the order of God, and not
vnto the vyce, and abuse of the
person in Gods order. Truly be
the ruler of hym self neuer so euil,
yet y^e lawes, iudgemētes, punish-
ments and statutes, made for
the punishment of euyl, and the
defence of the good, be the very
worke of God: for the maiestates
be the keepers of discipline & peace.
Therefore as the motion of the
heuens, the fertility of the earth be
the workes of god, and preserved
by him: euē so be the gouernours
and rulers of the earth, as David
saith: he geueth healthe to Princes
as it was shewed in hym selfe,
Salomon,

Dent. xviij.

Psal. cxliiii

Thon Hoopers sayth.

Salomon, Josophat, and others.
The regymente & polycy of kynge
Dauid was troubleous, and full
of myseries, the reygne of kynge
Salomō his sonne, peceable and
quiet, the reigne of Josua, victo-
rious, & prosperous. The raygn
of the iudges that folowed, so trou-
bleous & vnquyet, as a more rent
and tozne commō wealth, I haue
not redde of: yet was the order of
God all one, as well in the one as
in thother, and required as much
loue, assistance, and obedyence of
the people to their kynge and ma-
gistrates in their trouble, as in
their quietnes and pece. So doth
Daniel the prophete moste godly
and wysely teache by hys ymage
that he sawe made of fower sun-
dry mettals, but he concludeth,
whether the regiment and regent
were

John Hoopers Farthe:

were gold, syluer, copper oz Iron,
the people alwayes obeyed. The
same teacheth also the doctryne
and example of John Baptyste,
Christe, Sayncte Stephen, and
saynt James, Johns brother. For
althoughe the regymente were net
ther so godlye, nor so quiet in He-
rodes tyme, and Poncyous Py-
latus as it was in Salomons
tyme: yet gaue they alwayes lyke
reuerence, honoure, and obedyence
vnto them, for theyr orders sake,
as thoughe they had benethe ver-
teouiest pynces of the world, as
theyr doctryne, tribute and bloud
recozdeth. For they gaue vnto Ce-
sar, the thynges dewe vnto Cesar,
as theyr bodies, and thair goods,
but thair soules they owed to none
but vnto god. And when directy-
ty of relygion, and doctryne shuld
be

The Confession of

be discusse & determined by theyr
lawes, they declyned from theyr
iudgement, and appeled vnto the
word of god, to haue al controuer
syes ended thereby. When þe toke
place, they gaue thanckes to god:
when it dyd not, they were content
pacientely to beare whatsoeuer
goddes hande woulde permyt the
magystrates to laye vpon theym.
Were these exāples known and
kept befoze mennes eyes, people
woulde not for a fault or two that
shoulde happen in the regymente
irritate and prouoke the regentes
and Prynces wyth contumacye,
and rebellyon, as it is sene commō
ly at thys day, but rather folow þe
example of the Jewes that when
they hearde of the factes, and do-
ges of Btolome Lathure, þe killed
twenty thousād of their cūtrinen
and

John Hoopers Parthe.

and caused those that he toke cap-
tyue, to eate the fleshe of theyr
owne deade fathers, & brothers,
yet rebelled they not, but knew it
was for theyr synne, and therfore
exorted one the other to penaunce
and amendement of life: the same
selfe doctrine teacheth our sauour
Christe in hys holpe Euāgelyste
Luke. Thys I thoughte good to
put in my crede, for the declarac-
on of my faith, towards ciuil ma-
gistrates, orders, and lawes, and
to open the difference betwene thoz-
ders, the person, and suche trou-
bles as be annexed vnto thorder:
lest anye man shoulde, for trouble
and confusyon sake, damne or-
der, and regymente it selfe: or els
by the meanes thereof, to de-
tracte and forsake to take paines
in such vocacyon, as the Epycu-
res

The Confessyon of
res dyd, wheras in dede, rule, and
regiment them selues be the great
benefites of God. And therefore
now in the later tyme, moze to be
preched and taught to the people
for diuers considerations, then e-
uer hertofore: Specially because
contempt of honestye, and lawes,
labors, and godly exercises, rayne
moze thē euer they dyd. For at the
begynning inē so obeyed reason &
were ruled therby, & they brought
thē selues into order and policie.
And for the mapntenance therof,
sought out craftes and artes ne-
cessary for the preseruacion of pol-
licie and order, and so wet glad ra-
ther to be ruled by reason then by
force & byolēce. This tyme beyng
expired and relō corrupt, aspyring
farther thē reason by natur, wold,
partly for to muche loue of theyr

D.i. self

John Hoopers sayeth.

self, partly to tame & kepe in sub=
teccion such as disordred all good
order and rule, descended frō the
regiment of reason vnto the force
of war, and marcial lawes. The=
same seming good vnto almygh=
ty god, to tame & reclame man by
force, that would not be ruled by
reson. But now are we fallen into
the last time and end of y^e world,
wherin for reson ruleth lust, and
for iust battail, ruleth immode=
rate cōcupiscēce: for scarce is there
one of a C. y^e loue to seke for wyl=
dom and knolege of reason, & of
artes, that other men found out &
left vnto vs. And as for the pay=
nes and trauapls of war, let eue=
ry man iudge, and consyder hym
self. whether our weak nature can
suffer as much as Dauid, Achil=
les, Cypus, Alexander, Hanyball,
Mar.

The Confession of
Marcellus, Scipio, C. Cesar, &
other did: then shall we perceiue,
y^e nature now in man consumed, ef-
feminated, & worne out, is a thing
most vnable to do, y^e foze age hath
done. Therfoze haue these latter
daies moze nede of much teachig,
in ciuil causes, the y^e old age befoz
vs, whiche better, & moze modest-
lye, gouerned them selves by only
reason, then now we do by God-
des word, and reason. And this is
not knowen onelye by the holys
scriptures, but also by prophane
writers, that declate with the age
of the world to encrease iniquity.
And oure experyence maye be a
commentarye in thys behalfe to
Goddes lawes, and mans lawes:
foz where as saynte Baule decla-
reth the ciuil magistrates, not on-

D.ii. lye

John Hoopers sayeth.

ly to be ordeyned, but also p̄ser-
ued by God, and that all menne
shoulde accepte, and accompt him
to be the trewe Magistrate, that
God had appoynted, and not such
a one as the people and subiectes
appoynte theyr selues. And euen
as wylse Cicero perceyued at the
begynnyng of the mortall dissen-
cyon and debate betwene Pom-
peius, and Iulys Cesar, gaue
counsell accor̄dyng to the wyl of
God, (declared vnto hym by the
suffrages, and voyces of the Ro-
maynes) that Cesar shoulde haue
bene chiefe Ruler of the people:
nowe for lacke, and contempte of
knowledge, bothe saynte Paule,
and Cicero be neglected. For ey-
ther the people wyl haue no ma-
gistrate at all, or elles suche a one
as it pleaseth theym selues, and
not

The Confessyon of
not hym that God hath appoynt-
ed. If this aduētūre take no place
they wyl chaunge (if they can) the
state of the common wealthe, that
wheras one raigneth, a Monarch
or kynge, they woulde chaunge it
into the regimēte of manye. And
whereas many raigne (as men ne-
uer contented wyth the state that
God hath appointed) turne the re-
gymēte of manye into the gouer-
naunce of fewe. Whose nature O-
race well declareth. *Libro. epist.*

*Optat ephippia Bos piger, Optat arare
Caballus.*

Agaynste whose preposterous
iudgemente and fyckylle myndes, *Rom. xiii.*
saynte Paule vehemently writeth.
The powers sayth he, that be, are
ordeyned of god, and not the pow-
ers that subiects shal chose & make
at their pleasures. For no man
of

John Hoopers Faith.

of what degre, state, or autoritie
soever he be, beyng a pryuate mā,
(as all mē be in a monarchy wher
as one ruleth, in respecte of the
kynge that ruleth) shoulde medle
with the state of a realme. For it
is God that ordayned it, & he that
dissolueth it. Neyther shuld thys
fond oppynion take any place in a
christian mans head, that any of-
fices appoynted by God, should
cause the officers to be euell befoze
god. For the lord geueth them ti-
tles and names of greate honour
and loue, as Gods, and suche as
serue and please him, also the nut-
tes of the church: as the examples
of Adam, Henoch, Noe, wyth o-
ther, who were in those dayes be-
ry Godlye rulers, to maintayne
vertue and punyssh vice. Thys
sawe not onely the Patriarkes,
and Godly men of the scripture,

Dan. ii.

Psal. cxvii.

and Exlii.

Prouer. xvi.

ii. Paral. ii.

Esay. i.

Psalme. viii.

Psal. lxxvii.

Esay. xlii.

Gene. ix.

The Confession of

but also naturall wyse men, that
saw and reuerenced order and pol
licye, as Plato wyrteth, sayinge:
As the Oxe is not ruled by y^e oxe,
nor the goat by the goat, but by a *De legibus.*
more pure nature, to saye, by man:
so the nature of man is more in
fyrme then can rule it selfe. Ther
fore god appoynted, not only men
to rule, but also suche men as ex
celled in wpt and wysdom, ad iop
ned wpth the specyall and syngu
ler grace of God, and so sayeth
Plato *de legibus. Vbi non deus sed morta*
lis aliquis dominatur, ibi malorum uel erū
narum nullum esse effugiū. wheras any
mortall man beareth domynyon
and not God, therz can be none
escape of calamities and misery
es. Of the same opinyō is Homer
y^e Poet, who sayth that the Gods
appoynteth theyr shieldes to de
D. iiii. fend

John Hoopers' Fate.

send princes as Pallas defended Achilles. That doeth Josophat the kyng in the place afore reher- sed, wōderfully declare. And who- soever wyl consider the execution and due paynes towards euill doers, shall ryght well perceyue that God hym self is in the magi- strate. For Christ sayeth: he that stryketh wyth sworde, shal perish with the sword.

And of þe oppressours it is spo- ken: woe be vnto the that spoilest, for thou shalt be spoiled. So that welce god to defend cyuill iustice vpon earth. Abraham, Jeremy, & saint Baule declareth that þe ciuyl policie is the ordinaunce of God, by suche prayer as they commaū- ded the people to praye for it: and this prayer for the maiestates declareth what dyuersitye is be- twene

Math. xxv.
Isay. xxxiii.
Job. xi.
Eccle. viii.
Gen. i.
Jer. xxi.
1. Tim. ii.

The Confession of

twene a magystrat christened, and
a heathen. Wherin Cicero diffe-
reth from Esay, and king David
from Iulius Cesar. Cicero gaue
counsel, after reason and experiēce
to rule the common wealth, but
manye tymes it tooke not good
effecte for lacke of the wysdom of
God. Esay, and the rest of the pro-
phets gaue counsell not of theym-
selues but from God, and what
prynce soeuer obeyed theyr coun-
sel he prospered alwayes, and had
good succes. Thesame maye you
se in the fashyons, and maner of
theyr warres. Alexander thought
him selfe strōge ynoughe by natu-
ral strengthe, to conquer his ene-
mies. kynge David added to his
slyngestones, the prayer & helpe
of goddes name. Therefore yf
heathen magystrates shoulde be
obeyed

John Hoopers sayth

obeyed, much more christian magistrates.

And in case the kynges maiestye of Englande maye fynde no lesse obedyence in hys subiectes, then Scipio, Alexander, and other found amonge theyrs: England shalbe to stronge, wyth goddes helpe, for al the worlde. But Englishmen, I speake it with sorrow, and grief of hert, haue learned of Cleon, a man that Aristophanes wyrteth of, that had one fote in the senate, and the other in the fyeelde: so haue Englishmen one hande at the plough, and the other agaynst the magistrates. The mynysters of the church, persons and bycars, one hand vpon the portesse, and the other to stepe at the kynges crowne. They do followe the Ape that Harmonogenes

The Confession of

genes fable speaketh of, that wold
haue had other apes to haue buil
ded houses, townes, and cytyes to
haue defended themselves fro the
comynyon of theyr Lorde, and ru
ler man: and thought it not mete
to lyue in the state that God had
appointed them: euen so subiects,
nowe a dayes, (God amende it)
woldemake themselves defences,
cytyes, castels, townes, tentes, pa
uillions, to defend them agaynst
theyr kyng, lorde, and magistrat,
and wyl not be content to lyue in
the state that God appoynted the
vnto. But it shal happē vnto the,
as it dyd vnto the Apes: theyr
counsel and conspyracye shal ne
uer take place. Let vs therefore re
meber s. Paul that sayth the pow
ers that be of god, and not suche
as we wolde make, and let vs be
con=

John Hoopers sayth

contented wyth, theym, and obeie
them for conscience sake: for suche
as disobeie and rebel agaynst su-
peryoure powers, rebel agaynst
God, and so God punysheth it
wyth eternall damnation. Thys
is ynoughe to kepe euerye good
man, and trewe subiecte, in obedy-
ence to their hyer powers. If the
reader of the scripture of god note
the fyrste and the seconde chapter
of Genesys, he shoulde perceyue
rule and pollycye of euery manne
wylste what synne mente: for the
Lord gaue the superiourity & do-
minion to Adam ouer al beastes. Of
whom now we may right wel lern
obedience if we were not worse the
beastes. Nowe a word or two of
magistrates deutie: Aristotle cal-
leth the Magistrate *φίλας νόμον* &
keeper of y^e law. Let him vse it ther-
fore

The Confession of

foze indifferently wythout respect of persons, in punishinge such as trouble by inordinate meanes, the common wealth: and also such as blaspheme the lypynge God, as godly kynges and Rulers haue done, David, Josias, Nabucodonozor, Constātyne, and other. For although a Ciuil Law, & punishment can not chaunge the heresies of the mynd, neyther the desyre & men haue to do euell, yet when they breke forth against the honour of God, and trouble the common wealthe, they shoulde be punished.

For the maiestrat is, as one that hath the two testamentes tyed at his necke, and shoulde defende the, as his owne lyfe: & therfoze sainte Paule calleth hym not onely the reuenger of euill, but the mainte- Rom. xli.
tencer

John Hoopers sayth.

tener of good, and Esaye the prophete sayth the same.

xvii.

Now I wyll declare my sayeth concernynge the externalle, and vlysyble churche of Christe, and of the minystrs thereof. I call thys vlysyble churche a vlysyble congregaciō of men and women that heare the Gospell of Christe, and vse his sacramentes as he hath instituted them. In the whyche congregacyon the spyrte of God worketh the saluacion of al beleuers, as saynte Paule sayeth: The gospell is the power of God, to the saluacion of the beleuer. As thoughe he hadde sayed: the gospell of Christe, wher it is hearde and beleued, the mynd is chaunged by the vertue of the holpe goste from the loue of synne vnto the loue of vertue. The will

Rom. i.

The Confession of

is wroughte to consente, and the consente so assysted by the holpe ghooſte, that ſaythe obteyneth the remyſſyon of synne, and the beginnyng of euerlaſtyng lyfe. And theſe two marckes, the true preaching of goddes word and right uſe of the ſacraments declare, what and where the true church is. Unto the whych church, I would all Chriſtjan men ſhoulde aſſociate themſelues, althoughe there maye happen to be ſome thynges deſpyed in maners and dyſcyplin. For no church as touchyng this parte, can be abſolutely perfect. But where as the doctrine is ſounde and no Idolatrye defended, that church is of God, as far as mortalle man can iudge. And whereas thys doctrine and right uſe of Sacramentes be not, there
is

John Hoopers sayth.

Luk. i. i. ii.

Gal. i.
Jo. x.
Jo. iii.
1. Cor. i.
Rom. x.
Eph. ii. iiii.
Esa. viii.
and. xlix.

Is no churche of Christ though it
seme neuer so holy. For in the
blessed birgins time, the phariseis
and byshops were accompted to
be the true church: yet by reason
their doctryne was corrupt, the
true churche rested not in theim,
but in Symeon, zacharye, Elisa-
beth, the shepherdes and other.
The same doth sainte Paule teach
vs, that whatsoeuer he be that
preacheth other doctrine then the
word of God, is not to be credited,
though he were an Angel of hea-
uen. Neither wyl suche as knowe
God, harken vnto them: but wyl
heare Christ, the prophetes and
Apostles, and no other. The other
marke is the ryght vse of sacra-
ments, wherof wer two in num-
ber with y^e fathers, in y^e minysterie
of the churche, and so many yet be
wth

The Confession of

wyth vs in the mynysterpe of the
churche, and haue annexed vnto
them the promyse of eternall sal-
uatyon, and also of eternall dam-
nation, yf they be contemned, and
may be lawfully had. In the law
of Moyses was Circumcysion &
the pascalle Lambe: and in theyr
places we haue Baptisme and the
Supper of the lorde dyuers in ex-
ternal elementes, and Ceremonies
but one in effecte, mynsterpe, and
thynge it selfe, sauyng that theyr
Sacramentes shewed the gra-
ces of God to be geuen vnto men
in Christe to come: and oures de-
clare the graces of god to be geue
in Christe that is allready come:
so that the Sacramentes be not
chaunged, but rather the Ele-
mentes of the Sacramentes. And
euerpe one of these sacramentes

Gene. xvi
Exod. xii
Mat. iii. xvi
xxviii.
Marke. xiii.
Luke. xxi.
i. Cor. xi.

E.i. haue

John Hoopers sayth.

Rom. iiii.

haue their peculiar & proper promys, vnto the whych they haue annexed, as a seale vnto the wytyng. And therefore be called after saynte Paule, the confirmacyons or seales of goddes promys. They haue peculyer elementes by the whiche they signify the heauenlye mysteryes, that sacramentallye they contayne and be the thing in dede. They are called sacramentes. That is to saye: visibyle signes of inuisibyle grace: They haue their proper ceremonies, & testify vnto vs, the obsignacyon, and confyrmacyon of Gods heauenlye gyftes.

They haue also theyr proper comandement, because we should not chaunge, ad, nor take fro. the any thing at our pleasures. Thus in general I thinke of all goddes sacra-

The Confession of

sacramentes in the mynysterpe of
the churche. And of Baptisme be- **xviii**

cause it is a marke of our chrysty-
an churche, this I iudge after the

doctrine of saynt Paule, that it is **Rom. iii**

a seale and confyrmacyon of ius-
tyce, either of our acceptyon into

the grace of God for Chylde: for
his innocency and iustice by faith

is oures, and our synnes and in-
iustyce, by hys obedyence are hys,

whereof baptysme is the sygne,
seale and confirmacion. For all-

thoughe freelye by the grace of
God our synnes be forgiven,

yet the same is declared by the
gospel, receued by faith, & sealed by

þ sacramentes, which be the seales
of goddes promyses, as it is to be

seene by þ faith of þ faithful Abra-
ham. Baptisme hath his promyses

as is aforesayd, hys elemente, the
water:

E. ii.

water:

John Hoopers sayth.

water: his proper commaundement
and his proper ceremonies, wa-
shynge in the water. As for other
mens oppynions that save cyrcum-
cision was the seale, not only of A-
brahams acceptacion freely into
the grace of God by faith, but also
of his obedience and proper ius-
tice: I beleue it not to be trew, for
Saynt Paule confuteth it in the
same place as an erreure, sayinge:
Abraham had nothynge whereof
he myghte glorie before god. If
he had nothynge god confirmed
that he gaue him, & not þe he found
in hym, for s. Paul sayth, that cir-
cuncision was the seale of the Ju-
styce that came by fayth, & not by
worckes. They be oute of the
waye that haue the lyke opinyon
of baptisme, for saynt Paule dis-
puteth not in that place, whether
worckes

John Hoopers

John Hopers sayth.

wozkes please god, but sheweth
that oure saluacyon commeth by
grace, and not by wozkes. There
be other that thynke, sacramentes Roma. iiii
to be the confyrmacyons not on-
lye of oure free acceptacyon into
god's fauour by fayth, but also of
our obedyence towards god here-
after. And because infantes and
yong babes, can not professe obe-
dience, nor put of the old man, nor
put on the new, they wold exempt
and defraud the yong chyldren of
baptysme. S. Paul confuteth al-
so this opinyon in the same place.
Abraham sayth he, beleueth god,
and it was accounted vnto him for Gene. xvi.
iustyce, and sayth not, Abraham
professed obedyence. Therefore
god confirmed his own infally-
ble truth and promysse to Abra-
ham by circumcysion, and not
C.iii. Abza

Thon Hoopers sayth.

Abzahams obedience. For yf he had, he had confirmed the weake and vncertayn infirmitie of man, and not hys own infallible truth. For Abzaham wyth all hys obedience was infirme and vnperfect wythout Christ, yet was bōd to worke in a godly lyfe. As for those, that say cyrcumcision & baptisme be lyke, and yet attribute remission of ovygynall synne to Baptisme, whyche was neuer gyven vnto cyrcumcysion, they only destroye not the similitude and equaltye, that should be betwene them: but also take from Christs remission of synne, and translate it vnto the water, and element of baptysme.

As for the supper of the lorde,
xix whyche is the other Sacrament,
wherby the churche of Christ
is

John Doyers sayth.

Is known: I beleue, it is a remembrance of Chyistes death, a seale and confyrmacyon of hys precious body geuen vnto death, wherewith we are redeemed.

It is a bysible worde, that preacheth peace betwene God & man, exhorteth to mutuall loue, and godly lyfe, teacheth to contemne the world for the hope of the lyfe to come, when as Chyist shall appeare, and come downe in the cloudes, whycher nowe is in heauen, as concernyng hys humanitye, and no where elles, nor neuer shalbe tyll the tyme of the generall resurrectyon.

I beleue that thys holpe sacrament hath hys proper promyses, proper elementes, proper coman-

demente, and proper ceremonies. As concernyng the mynysters

E. lxxx.

of the

Mat. xxv.
Marke. xlv.
Luke. xxi.
1. Cor. x.

John Hoopers sayeth.

xx of the churche, I beleue that the
churche is bound to no sort of peo-
ple, or any ordinary succession of
bishops, Cardynals or such lyke,
but vnto the onely worde of god,
and none of them should be bele-
ued, but when they speake y^e word
of god. Although there be dyuer-
sytie of gyftes and knowledge a-
mong men, some know more, and
some know lesse: And yf he that
knoweth least teach Christe after
the holy scryptures, he is to be ac-
cepted: & he that knoweth most, &
teacheth Christe contrary or anye
other wayes, then the holy scryp-
tures teache, is to be refused. I
am sorry therfore wyth al my heart,
to se the church of Christ degene-
rated into a cruell pollicy: for euē
as kynge of the worlde natural-
lye by descente fro theyr parētes,
must

Ephes. 4. li.

Galat. 1

John. 1. 14
1. 15
1. 16
1. 17

The Confession of

must folowe in cyuill regymente,
rule, and lawe, as by ryghte they
oughte: euen so must suche as suc
cede in the place of byshopes and
prieistes that dye, possesse al gistes
and learnynge of the hollye goste,
to rule the chutch of Christ as his
godlye p̄decessoure had: so that
tholy goste muste be captyue and
bondman to byshops seas, and pa
lacyes. And because the holy gost
was in saint Peter at Rome, and
in many other godly mē that haue
occupied byshoprickes and dyo
ses, therfore the same gyftes they
say must nedes follow in theyr suc
cessours, although in dede they be
no more lyke of zeale nor diligence,
thē Peter and Judas, Balaham
& Jeremy, Anna and Caiphas to
Jhō and James. But thus I cō
clude of the mynisters, of what

E. b.

degre

The Confession of

Degree or dignitie soeuer they be,
they be no better then records and
testimonies, mynisters and ser-
uauntes of goddes word, & god-
des sacraments. Vnto the whiche
they shoulde nether adde, demy-
nish, nor change any thyng. And
for theyr true seruyce and dylig-
ence in this part, they should not
be only reuerenced of the people,
but also honoured by the magy-
strates, as the seruauntes of god.
And I beleue, that as many sou-
les as perishe by theyr negligence
or contempt of gods word, shalbe
requyred at theyr handes. Of the
people thus I beleue: that they
owe theyr duetye and obedyence
to god: to theyr kynge, and magi-
strates: vnto theyr neyghbours:
and vnto theym selues.

Vnto God they owe bothe bodye
and

Ma. xxviii

1. Cor. iiii.

Act. i.

Ec. ii. xxi

The Confession of

and soul, to laude and prayse him
accoꝝdꝝng to Gods boke: To call
vpon hym in the dayes of theyꝝ Col. 3. vll.
trouble, and vpon none elles, to
confyꝝme both their doctryne and
theyꝝ lyues, to promote and sette
foꝝth the gloꝝy of God.

Their Dutye to the kings maiestie Rom. xiii.
is their obedience to him, his law- 1. Tim. ii.
es, and the realme foꝝ conscience 1. Pet. ii.
sake, and rather to lose both body
and goodes, then to offende hys
hyghnes, oꝝ hys lawes, and when
soever anye subiecte be called to
serue wyth bodye oꝝ goodes, at
home oꝝ from home, wyllynge
they must obeye wythout questy-
on oꝝ farther inquisitiõ to searche
whether the kynges cause be ry-
ght oꝝ wꝛonge: foꝝ whether it bee,
oꝝ be not, it maketh the death of
hym that serueth, in this respecte
neither

The Confession of

ii. ps. xxxv

nether better nor worse. For I be-
leue such as obeyed kyng Josias,
and were slayne in the battayle a-
gaynst þe Egypcyans were accep-
table vnto god in Christ, though
kyng Josias had not the best
quarell. In thys case the subiecte
oweth hys body, and goods vnto
thys lawful magistrate, and may
deny hym of none of them bothe.
Vnto theyr neyghbours they owe
good wyll and charite, healpe, &
preseruacyō of theyr bodyes, sou-
les, goodes, and fame, that none
of all those peryshe, yf they maye
preserue them. They owe vnto
themselues, the study and labour
to reade, and heare the scripture
of god, vntyll such tyme as they
haue layed a true foundacyon of
fayth in Christ. When þis is done,
they be bounde to themselves, to
buijde

Math. v.

Luk. vi.

Thon. xv

Rom. xlii.

Galat. v

John. ii. iii

Exod. xlii

Deute. vi.

Ephes. vi

Coloss. i

The Confession of

buylde vpon that foundacyon, al
charitable workes, as wel to god
as to man, wyth innocēcy of lyfe.

*Psal. cxi.
i. Corin. iii*

After that they owe to the selues
study and dyligence to make de-
fences for theyr true relygion a-
gaynste the deuyll, the fleshe, the
world, synne, the wysedome of mā
and superstycious hypocrytes,
whych cease not to peruerte, & de-
stroye in man the image & worke
of god. Away away I praye you
wyth thys oppynyō, that thynketh
a man to owe no more vnto hym
selfe for relygion, then to learn by
rote the Crede, x. commaundemen-
tes, & Patet noster. Saynt Paul
rebuketh that opinyon, as it is to
be seene in hys Epistle. We owe
vnto our selues, dewe labours in
praying vnto god daylye for the
necessytyes of both body & soule,
and

*Psal. cxi.
Genes. iiii.*

John Hoopers Saythe.

Alke wyle to geue hym thankes
for al the goodnes that he hath ge
uen vnto vs. Also we owe vnto
our selues, the exchuyng & auoy
dyng of Idlenes, and ocultie, & y
labours of our own handes, with
the industry & gifte of reason, lear
nyng and wytt, to eate our owne
bzeade wyth the sweat and payne
of our owne bodyes, accordyng to
the commiandement of god. Thus
I conclude my sayth, the whyche
beyng examyned by the worde of
god, is catholike and godly: who
sende vs of his grace to feare him,
honoure the kyng, and to loue one
the other, as Christ loueth

vs al. So be it.

The. xx. of Decembze
Anno. M. D. L.

Lorde blesse thy churche
and saue our kyng.

